

An-Najaasaat (The Physical Impurities)

Notes From Mu'tassim Al-Hameedee's Fiqh Class
Masjid Al-Ghurabaa' Luton (08-05-05 & 22-05-05)
Source Book: Al-Wajeez Fee Fiqh As-Sunnah Wal-Kitaab Al-Azeez of
Shaykh Abdul-Adheem Al-Khalafi (student Of Shaykh Al-Albaanee)

Definition:

Najaasaat is the plural of najaasah, which means everything considered unclean by people of sound fitrah from which they protect themselves and clean their clothes when they are soiled by them such as faeces and urine.

Rule:

Essentially, all things are considered permissible and pure and so, whoever wishes to claim that a particular thing is impure, then he must produce an evidence for it, and if he is unable to do so, or he brings a proof which is not acceptable, then we must return to what the natural law holds, that it is pure. Based on this if someone wants to pray on the pavement he can do so as it is pure unless someone can prove that it is not.

Najaasaat:

- 1) Urine of human beings

Evidence: Hadeeth: Anas (Radiya 'Llahu 'anhu):

"A Bedouin man urinated in the masjid and some of the people rose up to seize him, but the Messenger of Allaah (Sallallahu 'alaihi wa sallam) said: "Leave him, and do not interrupt him." Anas said: "So when he went out, he called for a bucket of water and poured it upon it (the urine)." [Agreed upon]

Exception to human urine being najas is the urine of the male baby who is unweaned and hasn't eaten solid food yet.

Evidence: Hadeeth: Ali Bin Abi Taalib (Radiya 'Llahu 'anhu) said: The Prophet (Sallallahu 'alaihi wa sallam) said:

"The female baby, if her urine comes on the clothes then it must be washed but with the male sprinkle some water." [Ahmad, Abu Dawood and others al-Albaanee – saheeh Irwa' no 166]

- 2) Human excrement

Evidence: Hadeeth: Abu Hurayrah (Radiya 'Llahu 'anhu) said: The Prophet (Sallallahu 'alaihi wa sallam) said:

"If any of you prays in his shoes and steps on al-adha (harm-excrement) the earth is a purification for it." [Abu Dawood – Al-Albaanee says: Saheeh]

- 3) Al-Wady

White and thick non-sticky secretion that is discharged by both the male and female sexual organs after urination without stimulation. This is a common thing

and the person is not aware when it happens. No need to make ghusl after this occurs but just wash the private parts and make wudhu – (see proof below no. 4)

4) Al-Madhee

A white, thin, sticky secretion discharged by both the male and female sexual organs without stimulation – when thinking about intercourse or foreplay or anything related to it. The person does not feel it being discharged.

Both Al-Wady and Al-Madhee are considered najas because the Prophet (Sallallahu 'alaihi wa sallam) ordered the penis to be washed when they occur.

Evidence: Hadeeth: Alee (Radiya 'Llahu 'anhu):

"I was a person who suffered from penile discharge and I was embarrassed to ask the Prophet (Sallallahu 'alaihi wa sallam) because of my position with respect to his daughter (i.e. son-in-law of the Prophet (Sallallahu 'alaihi wa sallam)). So I told Al-Miqdaad Ibn al-Aswad to ask him for me and so Al-Maqdaad asked him and he said: "Let him make ablution and wash his penis." [Agreed upon]

Evidence: Hadeeth: Ibn Abbaas (Radiya 'Llahu 'anhu) reported that the Prophet (Sallallahu 'alaihi wa sallam) said:

"Al-Mani (sperm), al-Wady and al-Madhee: As for al-Mani, it requires ghusl; and as for al-Wady and al-Madhee, wash your penis and your testicles and then make wudhu as you would for prayer." [Al-Bayhaqi, Abu Dawood]

5) Drug / stools of animals whose flesh is forbidden to eat. i.e. dogs, pigs, lions, tigers

Evidence: Hadeeth: Abdullah Ibn Mas'ud (Radiya 'Llahu 'anhu):

"The Prophet (Sallallahu 'alaihi wa sallam) wanted to defecate and so he said: "Bring me three stones." I brought for him two stones and a piece of donkey dropping. He took the two stones, but he flung the dropping away, saying: "This is rijs (i.e. najis) [Ibn Khuzaymah]

6) Blood of menstruation (menses)

Evidence: Hadeeth: Asma Bint Abi Bakr (Radiya 'Llahu 'anha):

"A woman came to the Prophet (Sallallahu 'alaihi wa sallam) and asked him 'One of us gets menses blood on our garment – what should we do?' The Prophet (Sallallahu 'alaihi wa sallam) said she should rub it and rinse it with water and pray after that whilst wearing it. [Agreed upon]

This hadeeth shows that menses is impure as the Prophet (Sallallahu 'alaihi wa sallam) said she should rinse it out of her clothes i.e. wash it away from her garment before using it to pray in.

7) Saliva of the dog

Evidence: Hadeeth: Abu Hurayrah (Radiya 'Llahu 'anhu): The Prophet (Sallallahu 'alaihi wa sallam) said:

"If a dog drinks from the utensil of anyone of you it is essential to wash it seven times." [Bukhaaree] The narration is Saheeh Muslim says: "First time with soil."

Note: This washing is restricted to washing eating vessels – so one does not need to wash his body or clothes if a dog licks them. We can touch dogs bodies – only the saliva is najas – we can touch wet dogs.

8) Dead Animals

Which dies from natural causes (were not slaughtered Islamically) includes any part of an animal that is cut off.

Evidence: Hadeeth: The Prophet (Sallallahu 'alaihi wa sallam) said:

“If the skin of the dead animal is tanned then it becomes pure.”
[Muslim, Abu Dawood]

This shows the skin of a dead animal is originally impure until tanned (i.e. made in to leather).

Exceptions For Dead Animals Ruling Are:

i) Dead fish and locusts:

Evidence: Hadeeth: Ibn Umar (Radiya 'Llahu 'anhu) said: The Prophet (Sallallahu 'alaihi wa sallam) said:

“Two dead things and two kinds of blood have been permitted to us: As for the two dead things, they are fish and locusts. And as for the two kinds of blood, they are the liver and the spleen.” (Bayhaqi)

ii) Dead things which have no flowing blood: These include ants, bees, and such like.

Evidence: Hadeeth: Abu Hurayrah (Radiya 'Llahu 'anhu): The Prophet (Sallallahu 'alaihi wa sallam) said:

“If a fly lands in a vessel belonging to one of you, he should submerge it completely, then remove it, for verily in one of its wings is a poison and in the other is a cure.” (Bukhaaree, Ibn Majah)

iii) The bones, horns, claws, hair and feathers of dead things:

Evidence: These are pure based on basic principle: pure unless there is evidence. Also Az-Zuhree (Rahimahu 'Llah) said:

‘I met some of the people from the Salaf (sahabah) and they used to use the elephant bones to comb their hair and use it as oil/perfume holders.”
[Bukhaaree in mu‘allaq form]

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